

men, and that we should not mind earthly things," etc.

Now, if a Christian can attend the pleasures of gambling institutions, if he can go to the theaters which are not edifying, if he can drop a coin in a box and take a chance of getting more than his money's worth, if he can play cards and dance all night, if he can take a social drink, if he can spend all he makes on his back and stomach, if he can employ unclean language whenever he wishes to make a crowd laugh, if he can fill up his mind with the filth of a newspaper, if he can spend the Sabbath day in an automobile or buggy, if he can swindle his neighbor by technicalities in the law, if he can load himself down with the business of life to such an extent that religious duties are distasteful to him, if he can afford to be found in places where he would be ashamed to die, or where he can not ask God's blessings, if he can be a miserable miser, if he can be a spendthrift who thinks of no one but himself, if he can fill himself with the things of this life and forget a starving multitude, if he can knowingly put a stumbling block in the way of a weak brother—if he can do **any one** of these things or all of them without remorse of conscience, all that we have to say is that he "went out from among us but was not of us." "Not every one that saith unto me, Lord, Lord, shall I enter into the kingdom of God, but he that doeth His will."

Now the very best remedy for worldliness is a good dose of Calvinism. I believe that this will succeed in waking up sleeping Christians, and turning sinners to God better than anything of which we have any knowledge. We speak from experience and observation. If this fails, which we doubt, then it is the duty of each church session to hold court, for we are in very great danger of bringing reproach upon the name of Jesus. It is this state of affairs in the church that makes some papers, socialistic and anarchistic, which we will not mention lest we advertise them, so very popular even among some professors of religion.

We may hesitate to mention these things, and pour oil upon the troubled waters; but it is certain that there are those who will discuss them freely. No one familiar with the Bible can fail to observe that God has given as much prominence to the sins of His people as He has their virtues; that He has not only been careful to expose, but also invariably to punish or to chastise the transgressors. It is too often forgotten that both ministers and elders, at their ordination, vowed to protect the purity of Jesus' bride. If we are to be as harmless as doves, we should not forget to be also as wise as serpents. If we are to seek the peace of the church, we are enjoined also to protect her purity. In our zeal for a pure church we are often reminded by the worldly man of the parable of the wheat and tares, and cautioned lest we pull up both; but let it not be forgotten that there was a striking resemblance between these which we do not discover among some professing Christians. It is foreign from our mind to make the impression that the church is not in a healthy condition, for one can not be pessimistic and believe the seventeenth chapter of John; but it is next to a crime to cry, "peace, peace," when there is no peace. The men who see no evil in the church are to be trusted as little as those who do not realize that

there is salt in the earth. Brethren, what we need is the grace of God which expresses itself in the boldness and moral courage of the apostle Paul; but still better in the person of Him who said, "Woe unto you, Scribes and Pharisees." It is certain that if we would judge ourselves, and cease to justify ourselves, the world would soon take knowledge of the fact that we have been with Jesus. It does seem to the writer that if a man is determined to live for this world, a sense of pity and compassion would prompt him to withdraw from the church and cease bringing reproach upon the sacred name of Jesus. There may be some, but very few men there are who do not know whether or not they are a sheep or a goat. If they do not know it there are but two ways to ascertain this fact, namely: the witness of God's spirit and the motives that prompt them in life—the glory of self or the glory of God.

E. C. B.

Devotional and Selections

WE THANK THEE.

Whate'er shall be thy will, O, God,
That we must suffer as we plod
Our way through life, 'tis this we know—
Thy love protects us as we go;
For this we thank Thee!

Whate'er mistakes we may have made,
Whate'er the pain we may have laid
Upon the Saviour's heart, if we
Repent, and turn from sin to Thee,
Thou'll stoop and raise us from the dust,—
And so in Thee we trust, we trust,
For Thou are to us Father, Friend,
This life for Thee 'tis ours to spend,—
For this we thank Thee!

If we shall hunger for thy Word,
The "bread of life" Thou'lt give, O, Lord;
If parched lips shall thirst, Thou'lt give
The "living water" that we live;
For this we thank Thee!

And O, dear Lord, if as we plod
The hill of life, O, loving God,
The summit seem so far away,
Thou'lt make us stronger day by day;
For this we thank Thee!

Thy Holy Spirit doth attend
The "life for Christ" e'en to the end,
And if our hearts to Thee we give,
Thou'lt guard and keep us while we live;
For this we thank Thee!

And if we let our light to shine
Upon the hearts where intertwine
So much of pain and woe and tears,
Of darkness mingled deep with fears,
Thy Holy Spirit will come down,
Give to the voice that touching sound
Of Jesus' words in this world's strife:
"I am the Way, the Truth, the Life!"
For this we thank Thee!

—Evangel Ryerson Harrel.